The AMERICAN FRIEND

Pacific School of Religion
Berkeley, California

JANUARY 9, 1958

The architects' sketch of the Interchurch Center, the new home of the National Council of Churches, several denominational offices and a score of other church and interchurch agencies, shows the Center as it will stand in upper Manhattan, New York, next to Riverside Church and overlooking the Hudson River. The new building in hailed as a symbol of the growing movement toward cooperation among the churches. The dedication of the site took place on November 17, 1957. It will be erected by 1960.

A number of Friends attended the General Assembly of the National Council of Churches held in December in St. Louis. An article reflecting the inspiration and the accomplishments of that gathering is in this issue.

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QUAKER COMMENTS

By Merritt Murphy

"Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Mark 8:34.

A recent survey by the Golden Rule Foundation revealed that Americans spend $2,200,000,000 annually on cosmetics; $2,700,000,000 on cigarettes and other tobacco products; $5,500,000,000 on movies and recreation; $7,100,000.000 on alcoholic beverages; and just $900,000,000 on churches and charities.

This record would indicate that many Americans should place on their altars a bottle of perfume, a carton of cigarettes, a flask and a baseball, for these are the things which have replaced the cross on the private altars of many individuals.

What we put first in our lives speaks for itself!

The many kind letters received by the editors of *The American Friend* constitute one of the rich rewards of our efforts. An example is the following lines from a letter written by Lyman C. Platt, pastor of the Friends Meeting in Deer Trail, Colorado:

"Many times I think about writing to tell you and the staff how much I appreciate *The American Friend.* This is the time I want to because it is better all the time! . . . You are so right about 'a spirit of love one to another.' That is the one commandment Jesus gave us. . . . All the magazine is grand."

There isn't room in this corner to list all the names of pastors who have sent in notes of thanks for the complimentary subscriptions to *The American Friend* which the Publication Board is sending to all active pastors in the Five Years Meeting. But we appreciated every one of them.

It is our hope and desire to reflect through the pages of *The American Friend* the real life and concern of Friends. We can do this only through the cooperation of all Friends in reporting to us activities, concerns and achievements of Friends in all sections of Quakerism.

We especially will appreciate receiving local Meeting bulletins and newsletters, from which we can obtain news of interest to Friends.

The most recent issue of *The American Friend,* featuring reports from the Conference on the Ministry at Germantown, Ohio, was made possible through the fine cooperation of many individuals. We want to thank every one of them.

I particularly liked the way John Harvey started his feature conference article, "New hope was born at Germantown." There is no place for gloomy and pessimistic thinking in the glorious news and glad tidings of Christianity. Let's take this new hope that was born at Germantown, nurture it, feed it, and help it grow into a transforming power in the Society of Friends!

The greatest potential for power in the world is when some individual comes into the presence of God.

Glenn A. Reece

* * *

We Friends must move with the times, I know, but that does not mean that we are to be driven by them.

Horace B. Pointing

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Editorials . . .

The Effect of Sputnik

The great impact that Sputnik has made is reflected in the secular press; the religious press too, although a little later, has found that the paths of the Russian satellites have caused men to re-examine their beliefs and attitudes. Three Friends have recently sent to us their thinking on the effects of Sputnik. Errol Elliott is pastor of First Friends Meeting in Indianapolis and the former editor of this journal. Stuart Innerst is chairman of California Yearly Meeting's peace committee and pastor of First Friends Meeting in Pasadena. Norval Webb, now of Plainfield, Indiana, is Superintendent of Western Yearly Meeting and former clerk of the Five Years Meeting.

Of Moons and Men

When I consider the heavens, the work of thy fingers, the moon and the stars, which thou hast ordained, what is man . . . ? Psalm 8.

It was not a total loss, to say the least, for America to come in second to some other nation in the satellite program. American pride was hurt upon learning that we, for once, were not there *first* with the *biggest* and *best*. If monopoly is not good within a nation it is not good in a world. If competition (which means being beaten now and then) is good for industries, keeping them "on their toes," it is good for nations, so long as that competition is not for bigger and better weapons.

Today, as I write, America is getting ready to launch her first "moon." after the humiliating failure of the Vanguard. Some compensation, or sense of regained ground, is suggested by the fact that our little "moon" will have more important mechanisms in it than did Russia's big one. We must be better in something, if not in being *first* or having the *biggest*, then in having the *best!*

It is a competition that becomes almost ludicrous were it not for the implications and hidden potential that might attend such space ventures.

A few months ago many a sermon expounded upon "the moon and the stars which thou hast ordained." Much was made of such questions as "who owns the moon and the stars?" Then in answer to one's own question, "They belong to whoever loves them, for no man can annex them." Can't he? Well, we shall have to see whether the moon in the next fifty years may be staked out by flags of earth-nations claiming prior rights to preferred areas.

Even so, we earth people will still look upon the great satellite unable to see man-made boundaries upon it. The moon will still reflect the glory of God to those who have eyes to see. They shall begin to understand that man as man must come to be the greater object of contemplation. This "man" will not be American, Russian, Chinese, African, Indian, but *man* endowed with the ability to imagine, to invent, to think, to worship— not measured by the speed or space distances he can travel, but by his awareness of where he is going and why he is there when he arrives.

Surely in his power of imagination man will look more objectively upon the earth from whence he came and where he lives. That great spinning ball called earth will seem less divided, its boundaries blurred between nations, classes, races as distance from it gives perspective. Indeed is not that view God's view? He has made one earth, filled with people of "one blood to dwell on the face of it."

Yet He has planted a peculiar stir in the soul, in the mind of man who increasingly hears His voice, "What doest thou here?" The answer to that question is the true reason for gadgets, for moon, for space travel—for worship, for life itself. The conquest of "space" between man's egocentric self and his God must be the great Triumph!

Errol T. Elliott

Men as Guided Missiles

The ancient commandment, "Thou shalt have no other gods before me," might be revised, without damage to its intent, to read, "There shall *be* no other gods before me." There was a play called, "The Man Who Played God." The hero of this drama tried to manipulate the lives of a few people as he observed them from the background. That was *one man* playing God. But man is now playing God on so vast a scale that it staggers the imagination. The ancient man said, "When I look at the heavens, the work of thy fingers . . ." but the modern man would say that heavenly bodies are now the work of *his* fingers. And the words, "Thou hast made him little less than God," are twisted in his mind to read, "Thou hast made him to *be* God." And those who want to play God on our own little section of this planet are frantic lest those who play God on another part of his terrestial sphere manipulate their heavenly bodies to our destruction. So, frantically, we cry out, "Get your scientific education going; get it subsidized so that those who play God for our side can outdo these others."

But the truth is that none is worthy the role. "There shall *be* no other gods before me!" There can be only one end in this world where men take upon themselves the role of God. For men, cut off from the true God as they themselves *play* God have not the motivation nor the will to establish the Kingdom for which they pray when they say, "Thy Kingdom come." And being thus cut off from God the seeds of destruction are in whatever they do. Men who play God come up against His Kingdom and His judgment. The Bible tells us of another one long ago who wanted to be God. Perhaps we ought to read Isaiah's description of what happened to Lucifer, son of Dawn:

How you are fallen from heaven, O Lucifer, son of Dawn!

How you are cut down to the ground, you who laid the nations low!

You said in your heart,

I will ascend to the heaven, above the stars of God.

I will set my throne on high. . . .

I will make myself like the Most High.

But here is what happened to him:

But you are brought down to Shoel, to the depth of the Pit . . . the man who made the earth to tremble, who shook kingdoms, who made the world like a desert and overthrew its cities. . . . (*Isaiah* 14)

Such is the fate of those who play God!

What is needed is not men playing God, but men placing themselves in the hands of God. We need more and better *guided missiles.* There is that within us which is more sensitive to the touch of the Spirit of God than any mechanism devised by the mind of man. When man gives himself over to the control of God he becomes a guided missle projected out into the world. not for the purpose of spreading fear and destruction, but with redemptive love at the center. Such a guided one was Paul as he stood on the sea shore and heard a clear call, "Come over into Macedonia and help us." And he went with the love of God in his heart to take to them a message of salvation. Such guided missiles were the three Quakers who went to Germany during the persecution of the Jews to interview Hitler. They went with love in their hearts; and were able to accomplish by that love what no other force could have accomplished. Such guided missiles are our missionaries who go out with the touch of God upon their sensitive spirits and the love of God burning in their hearts.

The secret of becoming effective guided missiles under the control and inspiration of the Spirit of God was touched on in the London Epistle for 1952. "The effective work of the Society depends on the integrity and faithfulness of each one of us. In our Meetings and in our individual lives there needs to be far more readiness to wait for the leadership of the Spirit and to follow that leading. . . . In our Meetings for Worship all our work begins, and there God's call comes to us to carry His message out into this changing world."

Norval E. Webb

Our Mission: Peacemaking

If the shock that Sputnik administered to our national pride prompts us chiefly to strengthen our military machine, we shall have missed its most important lesson for us. The real crisis we face lies not in Russia outstripping us in the missile race or in launching a satellite. It lies rather in our failure to be making the unique contribution to human progress for which we are peculiarly fitted.

By our geographical position and our political, religious and social heritage we were cast for the role of the world's peacemaker. Instead, we are competing for the role of the world's most powerful warmaker. Ours could be the high honor of ridding mankind of the scourge of war. We have grasped instead the questionable distinction of global policeman, and have turned ourselves into a military arsenal for any and all who will side with us in a power struggle that may yet destroy the human race.

Man's greatest need is not to invent the "ultimate weapon" or fly to the moon; it is to save himself from annihilation by war. Appointing a science advisor and pooling NATO's resources to step up the arms race will not contribute to the solution of the problem. That will only lead to greater world tension and more threatening crises. What wisdom is there in thinking that "security" for half the world can be achieved by creating a sense of insecurity in the other half?

This is not the time to rely primarily on military leaders and physical scientists in shaping our foreign policy. To do so will only lead us to trust more fully in "reeking tube and iron shard" and send us more speedily down the trail taken by nations that populate civilization's graveyard.

Instead of accelerating the cold war, we should be cultivating the skills of waging peace. We should stop putting our best thought and effort into preparation for war and channel it into creating a peaceful cooperative world community.

To that end let the President summon the best minds in the social sciences, religion and philosophy and set them to the task of discovering how to release the power of good will for peacemaking as the atomic scientists learned how to release the power of the atom for mass destruction. In that direction lies our unique contribution to world progress in this decisive hour of human history.

J. Stuart Innerst

Until we can develop faith in the eternal vas works of God there can only be heartaches in thi vale of tears. May God give us more scientific mind to work in vineyards which will bring forth fruits c happiness. world peace and world brotherhood. Ma Sputnik yet cause us to realize that the peoples of th world must live together in friendship, understandin and cooperation, as God intended.

Patrick E. Gorman, in
The Butcher Workman

* * *

Like all men, I love and prefer the sunny uplanc of experience, when health, happiness and succes abound, but I have learned far more about God and lif and myself in the darkness of fear and failure than have ever learned in the sunshine. There are suc things as the treasures of darkness. The darkness, thar God, passes. But what one learns in the darkness, or possesses for ever.

Leslie Weatherhead

* * *

Right living is the only ritual of true religion.

Moses Bailey

"Why are ye so fearful?"

A statement by the American Friends Service Committee will probably be the most widely read Quaker statement on the current crisis. A large advertisement appeared in the Sunday New York Times and in the Christian Century in December, with the following text, spaced so that it made for dramatic and easy reading. Note the two reasons given for each suggestion for action; the italicized sentence is the practical reason, the second sentence in each statement is the moral reason.

The question for us all in these times: "Why are ye so fearful? How is it that ye have no faith." Mark 4:40.

We said, "In God we trust," but we put our faith in H-bombs and missiles. Now we find that Russia has H-bombs and missiles—and satellites that speed across the American sky.

We assumed that the way to peace is through superior military strength . . . to deter "our enemy" and back up our negotiators. The Russians have acted on the same assumption. So the frantic competition proceeds. The balance of fear swings between nation and nation. This is no climate for negotiation.

Every man knows in his heart and from experience that peace is not made by terror, nor security by might. Fear builds no home, and panic plows no fields.

The race for military superiority is futile. The finish line is mutual extermination, and there is no other end.

Let us stop this fatal race. Let us have faith in the strength of freedom and the power of righteousness. This new approach would involve enormous risks. But they are not as great as those involved in continuing to balance on the knife edge of terror. Recognizing man's capacity for evil, we must seek to reinforce his God-given capacity for good.

We could:

1. Cancel our nuclear weapons tests
   because they are hurting us now and warping the bodies of our grandchildren
   and because our souls are betrayed when we use our minds to plan the destruction of God's creation.

2. Start disarmament—by steps we can take
   because there will be no real peace without world disarmament, and no disarmament unless some nation starts
   and because it is wrong to prepare to kill other men.

3. Share our resources more fully
   because helping people help themselves is a genuine answer to the appeal of Communism
   and because it is wrong to keep so much when two-thirds of the world is sick and hungry.

4. Consider the problems of men more important than the promotion of alliances
   because a solution in Algeria is more important than NATO; settling refugees in the Middle East is more important than sending arms;
   and because we are men and we know that men should live in peace and love one another.

5. Strengthen the United Nations as an inclusive and responsible agency for peace
   because nations in conflict need a common meeting ground
   and because mankind is indivisible.

6. Seek ways to bring men together across iron and bamboo curtains
   because everyone would gain from commercial, scientific, cultural and religious contacts
   and because the major foes of understanding are ignorance and bigotry.

We could.

Will we?

"Ye can discern the face of the sky but can ye not discern the signs of the times?" Matthew 16:3

PLAIN SPEECH

Help in Devotions

There is a great and encouraging desire today to take daily devotions seriously. Far from diminishing with the years, the emphasis on a regular time of spiritual reinvigoration has grown remarkably. In many different denominations a time of Bible reading and prayer is placed first among the valued disciplines by which new life is guided and deepened. The problem, however, is to find adequate helps. Unfortunately many of the books of devotion are both pedestrian and prosaic.

Now we have the chance to use a new meditation manual which deals with spiritual life at a deep level. This is the small volume arranged by Marvin J. Hartman. "He Restoreth My Soul," published by the Warner Press of Anderson, Indiana at $1.50. This little book, though it has less than one hundred small pages, has about it a tone of real elevation. Those who use it seriously will have the opportunity to experience something of "the habitual vision of greatness."

The question of what ought to go into an ideal book of devotions is never perfectly answered by anyone, but we are beginning to see what we need. We can be helped by the use of really great prayers, produced by the spiritual giants of all ages; we can always gain from a reconsideration of the noblest of scriptural passages; we can be enkindled by really big thoughts. Marvin Hartman includes all of these and mixes them together with rare judgment. He is wise to avoid too much explanation of scriptural passages, aware no doubt that many current books of devotion include far more from the modern author than from the Bible.

Everywhere in the little book is the suggestion that our religion is worthless unless it expreses itself in our ordinary lives. For this reason the editors omit "Amen" from the classic prayers, thus suggesting that the prayer is not really ended, but is only a beginning. "It is hoped," we are told, "that the reader will continue in prayer in his own way." On many pages there is plenty of blank space so that the serious user may write his own personal prayers and make notes of his ideas. We are grateful for such a sensitive treatment.

Elton Trueblood

The Church Declares its Task

The members of the Friends Central Office staff who attended the triennial sessions of the General Assembly of the National Council of Churches have cooperated in writing the following article about that inspiring church gathering. The new office building of the National Council, to be completed in 1960, is pictured on the cover of this issue.

One of the ways in which life takes on meaning for us is to become implicated in the program and activity of a movement or cause which will outlive us. "People need to understand," as Dr. Roswell Barnes reminded the Assembly, "the necessity of surrender to a great purpose or commitment to an absorbing loyalty."

The gathering of some two thousand representatives of 34 denominational groups, having membership of over 37 million communicants in the United States, in the Triennial Session of the National Council of Churches in St. Louis, December 1-6, was an exciting experience. It broadened one's conception of the church to sit alongside the robed representatives of the Eastern Orthodox Church, to walk in procession with the high officials of other churches, in their many colored vestments, and even to listen to the speeches of the representatives which often gave some clue as to their national origin.

It became clear, if somewhat of an amazement, to realize that we all belong to one God, and that in spite of differences in outward form, or ritual or creed, we are one in Christ, that our common beginnings, as well as our common humanity, is the source of our hope, that one day the Kingdom of God will be our common home.

Friends were represented here in two groups: the Philadelphia Yearly Meeting representatives were Anna Brinton, Howard Taylor, Jr., Lydia Stokes, Mary Rhoads, Gertrude Marshall and George Walton; the Five Years Meeting representatives were Glenn A. Reece, George A. Scherer, Milton H. Hadley, Olaf Hanson and Russell E. Rees. Henry Cadbury, along with other scholars, received a citation for his work in translation of the Revised Standard Version of the Bible and of the Apocrypha.

* * *

George Scherer summarized the sessions of the Divisions of Foreign Missions which he attended in this way:

The addresses and discussions in the Division of Foreign Missions belied its name. The theme of this division as printed in the program, "One Lord Over All," was emphasized many times. The Church's mission is one. It is a whole. There are no longer Home and Foreign Missions, younger and mother churches, churches in developed and undeveloped parts of the world, missionaries and native Christians.

Once churches in some parts of the world were the senders of missionaries to the people of other parts of the world. Now the churches of many lands help one another in a common task. Dedicated people go without regard to direction or culture or continent in order to proclaim Jesus Christ as Lord and Savior among all nations. Black, brown, red, white and yellow Christians serve side by side in the Kingdom.

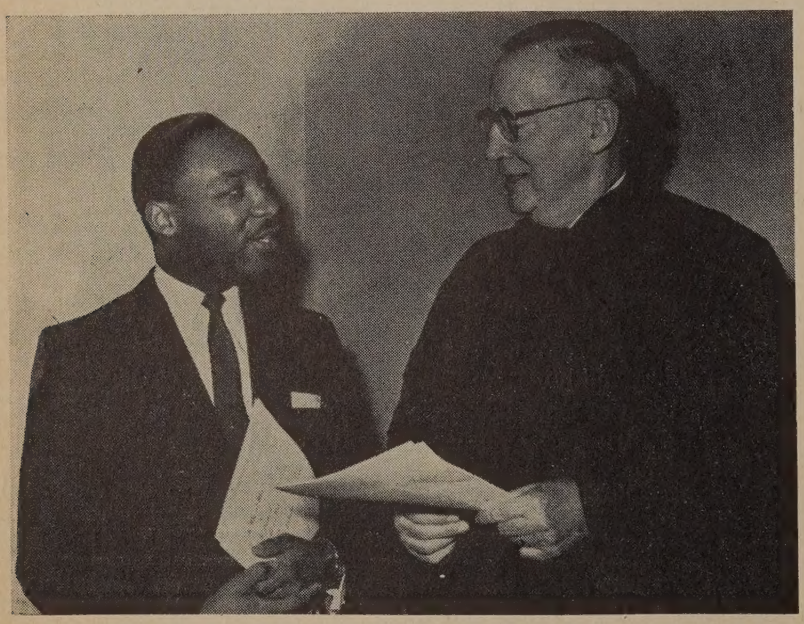
The visitor's program of the Division was high-lighted by the first showing in the United States of the moving picture, "The Mark of the Hawk." This is a full length popular movie produced by the Presbyterian Church in the U.S.A. The film which stars Eartha Kitt and Sidney Portier was made in Nigeria and the Elstree studios in London. It is a moving story of the conflicts in the life of Obam, an African, torn between loyalty to emerging nationalism and Christianity. His wife, an African minister, and a wise American missionary help him to resolve these conflicts. "The Mark of the Hawk" will be released in the spring through the regular movie theaters in this country.

* * *

A number of statements on various pertinent questions were issued by the assembly, and Milton Hadley has summarized these important statements:

From *Hopes and Concerns in the Nuclear-space Age*: We believe that recent events far from reducing the reality and role of Christian faith, emphasize both its meaning and its necessity. We believe that God has revealed through Jesus Christ, through Scripture and through the Holy Spirit His will for justice, righteousness, freedom and peace.

We believe that military might proves no sufficient security, and that the accelerating arms race which now grips our world may lead directly to war which will destroy civilization and that ef-



Religious News Service

Dr. Martin Luther King, pastor of Dexter Avenue Baptist Church, Montgomery, Alabama, gave one of the memorable addresses at the General Assembly of the National Council of Churches meeting recently in St. Louis. Shown with him is Dr. Edwin T. Dahlberg, pastor of Delmar Avenue Baptist Church in St. Louis and newly appointed president of the National Council. Dr. Dahlberg, Friends will be interested to know, is a pacifist and a member of the Fellowship of Reconciliation.

forts must be redoubled to realize the final goal of world-wide disarmament in the framework of the United Nations.

With continuing Christian concern for reconciliation we urge our churches, the people of our nation, and our government to use every possible means to build international understanding and goodwill and to break down misconceptions and prejudice.

From *International Aid and Trade*: Oneness in Christ across the nations involves mutual aid and trade. As Christians we cannot help but be distressed by human misery and misfortune wherever it may be and seek appropriate ways by private and public means to promote the welfare of our fellowmen. We support the principle of Reciprocal Trade Agreements.

Both private and public aid in the form of technical cooperation and capital is indispensable. Technical and economic aid should be done not primarily for political and military considerations, but for the purpose of helping people meet economic and social needs and opportunities.

The Council also calls for revision of the Immigration Act of 1952 to eliminate discrimination. In one of the strongest resolutions, the Assembly "reaffirms" its renunciation of the pattern of racial segregation, both in churches and in society, as a violation of the Gospel of love and human brotherhood. Segregation is bad economics, wasteful of human resources, and detrimental to the development of a healthy political life.

From *Labor-Management Practices*: The revelations of malpractices and corruption have shocked and revolted decent citizens. We call upon all Christians in meeting their responsibility as citizens to strengthen the moral character of society through more effective participation in labor, management and government.

From *Freedom of Association*: The attempt of government to suppress the activities of certain voluntary associations is held to be a menace to our fundamental human rights. We call upon all citizens to use all appropriate means to prevent or to counteract such attacks upon our liberties.

* * *

Addresses of deep significance based on profound Christian convictions were given day after day in the Assembly sessions. Glenn Reece has lifted out some of these searching statements:

On the Mandate of the Gospel concerning Christ, the Church and Race, Dr. Liston Pope stated, "The very notion of 'race' as it is commonly understood at the present time, is a modern idea. Not until white men began to overrun the world did the new division among men by races come to pass; not until the nineteenth century did elaborate justifications of it begin to appear.

"But in the light of the Bible, in the doctrine of the Christian Church, in centuries of experience since Pentecost, before all these tribunals, the practice of racial segregation or discrimination before God or in the church stands condemned.

"It is the very nature of the Church to be an inclusive and integrated community of the faithful."

* * *

The Rev. Martin Luther King of Montgomery, Alabama, thrilled the Assembly by his pledge: "We must say to our white brothers over the South that we will match your capacity to inflict suffering with our capacity to endure suffering. We will match your physical force with our soul force. We will not hate you and yet we cannot obey your evil laws. Do to us what you will and we will wear you down by our capacity to suffer and in earning our freedom we will so appeal to your hearts and consciences that we will win you in the process."

* * *

Dr. Roswell P. Barnes reminded us that it is folly to offer peace of mind and glorify the world that destroys peace of mind. It should be borne in mind that the primary role of the churches is always the proclamation of the timeless unchanging Gospel and the mediation of God's grace. We need to recognize that political and economic freedom, though highly important, do not in and of themselves give a person the release his spirit seeks.

"Justice still requires concern for the living standards of people in poverty. But many other people are warping their lives in the frantic pursuit of things they do not need.

"If Christ revealed God's way of dealing with weak and sinful, estranged and lost, man,—and I believe He did—then to contemplate Him upon the Cross is to understand God's purpose and the way of dealing with evil among men.

"They are great days in which to be living for those who see God at work in the world and know that He guides and supports those who trust in Him."

* * *

Rajah B. Manikam of India forcefully reminded us that "Unity in Christ is not acquired or achieved; it is a given unity. But it has to be demonstrated; it has to be expressed. Protestant Christendom cannot speak a healing word and a word of reconciliation to a broken world if its own life and witness are fragmented."

* * *

The newly-elected president of the National Council, Dr. Edwin T. Dahlberg, Pastor of the Delmar Baptist Church of St. Louis, in a strong inaugural address, spoke both to the council and to America saying:

"It is not half so important that we send Sputniks circling around the globe as that we should send more loaves of bread around the world.

"If we would concentrate on economic aid, the reduction of armaments, the honest exchange of news, as well as the exchange of visiting delegations across all international lines, regardless of either iron curtains or star-spangled curtains, we would go far towards the reduction of those fears and tensions which now goad whole nations into a suicidal leap into the abyss of death. The church must speak out on these issues with a courageous prophetic voice, interpreting all the events of the time in the eternal perspective of Jesus Christ and His Kingdom, and bringing men face to face with the judgment of God."

* * *

The affirmation of faith which provides the basis for the message of the Assembly may be found in one paragraph of the Message from the Assembly:

"We are becoming steadily more aware of the oneness that is ours in Jesus Christ. We recognize it beneath the forms of organization and cooperation of this council. This oneness is not of our own making, but God's. It is by His will and through His grace that the barriers dividing mankind are breached and overcome. We gratefully affirm that in the Church God is drawing us ever more surely and profoundly together."

Friends around the World

The Friends World Committee has compiled from Minute books or directly from the Yearly Meetings figures for membership in Yearly Meetings around the world. The grand total, 192,887 represents more than thirty thousand new members since 1935, when 159,506 was the grand total. The figures given below represent 1956-1957 numbers, although in some cases the figure of the year before was the only one obtainable.

Africa	
East Africa	28,152
Pemba	70
Southern Africa	217
Alaska	1,727
Australia	808
Bolivia	1,000
Canada	696
Costa Rica	50
Cuba	1,073
Cyprus	10
Denmark	56
France	81
Germany	547
Great Britain	
London	21,454
Fritchley	50
Foreign Membership	59
Guatemala	4,112
El Salvador	275
Honduras	900
Ireland	2,011
Jamaica	800
Japan	200
Madagascar	7,700
Mid-India	255
Mexico	50
Netherlands	100
New Zealand	550
Near East	130
Norway	70
Sweden	124
Switzerland	91
United States	119,469
Total	192,887

Whittier and Wilmington

At the observance of the Whittier sesquicentennial held at the Friends Meeting in Wilmington, Ohio, December 15, two especially interesting incidents about Whittier were woven into the occasion. A member of the Meeting, Dr. William J. Trainor, who was born in New England, chanced to be in Amesbury, Massachusetts as a lad of fourteen years on the day Whittier was buried and witnessed the group of Friends gathered for the funeral.

Another Wilmington Friend called attention to the fact that a letter was received from Whittier on the occasion of the establishment of Wilmington Yearly Meeting in August, 1892. Since the death of John Greenleaf Whittier occurred on September 7 of that year, this letter probably was one of the last bits of writing he did:

To Wilmington Yearly Meeting
Dear Friends;

Age and illness prevent me from going far from home but some Friends from our Yearly Meeting are at this time with you at the opening of your new Yearly Meeting. I am much interested in the Alaska Mission and with my cousins have raised nearly our quota $1,000. We intend a dormitory for boys.

With thanks for thy kind letter of invitation and sincere desires that your new Yearly Meeting may be faithful to the principles and testimonies of Primitive Quakerism while free from narrowness as regards other sects, I am truly thy friend.

John G. Whittier

Hampton, N. H.

P.S. Allow me to express the hope that you will continue to be a Society of Friends and not a church.

Christmas In India

From Marv W. Whitehead, a member of Honey Creek Friends Meeting in Iowa now working with the American Friends Service Committee in India, comes a verse entitled "Barpali — 1957" written during the Christmas season. Though the time of Christmas is past, her lines remind us that Christmas comes everywhere and its message is for all time:

No hustle and bustle that Christmas brings,
No candy and nuts and all such things,
No weary shoppers trudging home from the store,
No Christmas cards piling up by the score,
No packages tied with tinsel and bow,
No tree with colored lights all aglow,
No carolers coming to sing "Silent Night,"
No star in the window with shining light.
But the light that glows from the Bethlehem Star
Shines into our hearts wherever we are,
And tells again the old, old story
How Jesus came down from His place in Glory
To live in a home of humble birth,
And dwell as a man among men on earth.
To show to all by His Holy life
How to live without bitterness, war and strife.
And the angel's song we hear again
"Peace on the earth, Goodwill to men."

Correspondence

The Open Meetinghouse

To the Editor:

Antedating friend Trueblood's concern that our Friends Meetinghouses should be kept open (see *The American Friend*, November 14, 1957), our New Bedford, Massachusetts, Spring Street Meetinghouse was open afternoons all summer with a member hostess in attendance.

The guest book revealed that several former members, others whose relatives once attended; tourists, and friends of Friends had been happy to avail themselves of the opportunity of being once again within the walls of our fine old edifice with its gentle dignity and atmosphere of peace, though but one step from the passing throng in the heart of a busy city.

I hope that our experience may encourage others in this worthwhile effort.

Alice Howland Macomber

Neptune Beach, Florida

World Committee To Meet

"Sharing our Faith" and "The Contribution of the Quaker Faith to the Healing of the Divided World" will be the two major topics to be discussed at the Seventh Meeting of the Friends World Committee for Consultation to be held at Bad Pyrmont, Germany, September 23 to 29, 1958. The Friends World Committee, which is the only world-wide organization of Friends, includes representatives from almost every Friends body now in existence.

The subject, "Sharing our Faith" will be examined in the various situations in which Friends live. A set of background study papers now in preparation will be ready for distribution about April 1 under the title, "The Quaker Approach to Outreach." The Second topic, "The Contribution of the Quaker Faith to the Healing of the Divided World," will concentrate upon the two problems of deep political division such as between East and West in Europe, and racial divisions.

Baltimore, Cuba, New England, New York, Pacific, Philadelphia, Lake Erie Association, East Africa, Mid-India and several European Yearly Meetings have already named representatives to the Bad Pyrmont Meeting.

American

QUAKERAMA

True Stories of Quaker Life, Concern and Humor

A Living Concern

Josiah White, a New Jersey miller's son who became a Philadelphia merchant and then an industrialist, had definite ideas on many phases of life. To this concerned Quaker, the Underground Railroad was not enough. Helping a Negro flee from a slave owner was not enough. To him, a man was not indeed free unless he was independent through knowing a trade which earned him a living.

Before the Indians of Northcentral Indiana appealed to Philadelphia Friends for help, Josiah White was interested in education which should fit a person to make a living in addition to providing the traditional "three R's." Hearing the Indian appeal, he decided to journey to the midwest and look into the possibilities. He was now sixty-nine years old and travel was a serious undertaking. Journeying from Philadelphia to Richmond, Indiana, and then on to Wabash involved weeks of inconvenience and discomfort.

Arriving in the Hoosier State, Josiah White found that there was a small amount of instruction being given the Indians by Friends "in husbandry, trades, agriculture, weaving and general education." He found a likely site for a school and made arrangements that it should be secured.

On giving the matter further consideration, he decided two schools were needed, one for the Indians west of the Mississippi as well as one east of the river, so he made provision for another school in Iowa. Committees were selected to supervise building the schools and planning the curriculum. Each would bear the appropriate name, "White's Indiana (or Iowa) Manual Labor Institute."

The trip proved too much for the aged industrialist and he passed away shortly after his return home, but not before he had made provision in his will for both schools. For many years their chief source of students was the many Indian children, but in more recent years it has been largely homeless and problem boys and girls.

For more than a century now Josiah White's concern that a man should be truly free by knowing a trade and being able to earn a respectable living has been carried on in White's Manual Labor Institute southeast of Wabash, Indiana and in White's Manual Labor Institute not far from New Providence, Iowa, both still under Quaker direction.

News Notes

Eight agriculture specialists from Poland arrived in the United States this fall to spend a year studying U.S. farming methods under an exchange program sponsored by the Brethren Service Commission (Church of the Brethren). Each member of the group will live and work on a farm in a different part of the country which specializes in his particular field of interest. A similar group of U.S. agriculturalists is scheduled to visit Poland in January under Commission auspices.

* * *

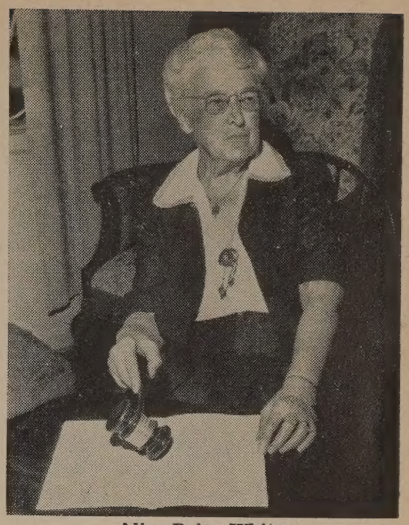
Those concerned about the use of liquor in Washington circles will be interested in the fact that the Indian Embassy serves no liquor. Prime Minister Nehru was recently asked about the possibilities of the Indian Embassies serving liquor and rejected the idea, saying, "If people are attracted only by drinks they had better stay away."

* * *

The General Conference Mennonite Church has installed its first Negro minister. Vincent Harding, a 26-year-old graduate student at the University of Chicago, is now serving as associate pastor of Woodlawn Mennonite Church. The church was organized six years ago by a score of white seminary students who lived and studied in the predominantly Negro neighborhood. The new associate pastor is a native of New York and is studying for his doctorate degree in the history of Christianity. The General Conference Mennonite Church membership has centered in white, rural communities and the denomination has not had until recently to face the social problems of the interracial urban centers. The Woodlawn experiment is seen by many persons as a pilot project.

* * *

The fifteenth observance of National Youth Week, January 26-February 2 will be an occasion for many Protestant churches to recognize the place and purpose of youth in the life of the church. The traditional Brotherhood Week will be held February 16-23, with February 9 designated as Race Relations Sunday by the National Council of Churches.



Alice Paige White

Alice Paige White Honored for Teaching

Alice Paige White, well-known and honored North Carolina Friend, shown above as she conducted a class in parliamentary law, is retired this year after thirty-three years of teaching at High Point College in North Carolina. A newspaper article reported, "When High Point College commenced its thirty-fourth year it was the first time in the history of the school that Mrs. Alice Paige White was not on hand. . . . Mrs. White, for thirty-three years a professor of English and one of the college's scholars in Greek, Latin and mythology, was retired at the end of the last academic year, (June, 1957), at the age of eighty-six."

Born in Sandwich on Cape Cod in Massachusetts of a family in which there were several Quaker ministers, Alice Paige White's interests throughout her life have been Quakerism and education. She began her teaching in 1894 at the Coulter St. Friends School in Germantown. She taught at Oakwood Seminary and at Westown before marrying Henry White, a young man from High Point, North Carolina, in 1910. When High Point College was opened in 1924, she became a member of its faculty.

Alice Paige White is also active in High Point Friends Meeting. She was the first Secretary of what is now the North Carolina Association of the Council of Churches, which gave her a citation in 1957. She has often written for The American Friend and continues to send in occasional accounts of the activities of High Point Meeting.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

Prayer Can Change Your Life, by William R. Parker and Elaine St. Johns; Prentice Hall; 270 pages; $3.50.

Reality and Prayer, by John B. Magee; Harper and Brothers; 239 pages; $3.50.

"To be told to pray is boring, but to be told how to pray, what techniques to follow, and what may be expected is surely one of the great needs of this distracted age." This quotation from *Reality and Prayer* indicates both the content and value of these two important books.

Prayer Can Change Your Life is the description and interpretation of an experiment in which forty-five disturbed people were divided into three groups; therapy, simple prayer and prayer therapy. The third group, in which psychological therapy was combined with prayer, was the most successful in enabling these disturbed people to come back to mental and spiritual health. The statement on the jacket, "The scientific proof that prayer can bring you what you want," is misleading. The book does not make easy promises but offers an experiment in honesty in which what the author calls the four demons of fear, guilt, feeling of inferiority and misguided love (hate) may be recognized in the unconscious and in which prayer uncovers man's real needs.

While *Reality and Prayer* does not describe an experiment, it is not less vigorous and it is quite as basically practical as the first book. Leslie Weatherhead says in the foreward, "This is a great book. It leads into new depths of thought," and with this I agree.

William J. Reagan

* * *

Twelve Baskets Full, by Margaret T. Applegarth; Harper and Brothers; 245 pages; $3.00.

Margaret Applegarth has written a richly rewarding book of stewardship meditations. Many of the stories she tells of actual human experience could well be repeated in sermons or in a children's story hour. The title is from the gospel story of the loaves and the fishes, and she begins her book, "Christian history is actually one long record of twelve baskets full. . . ."

For a new approach to the subject of stewardship, or for good personal devotional material, I would recommend this book.

Leonard R. Hall

* * *

Elephant Outlaw, by Louise A. Stinetorf; J. B. Lippincott Co.; 173 pages; $2.75.

Ricky, son of a planter, joins Bady, a Kenya boy in search of a soul, in tracking down an elephant who has terrorized the countryside. Slow moving at first, this story by a Quaker author soon becomes exciting. This is a fine adventure story to be read aloud in the family. Our boys, 7 and 9, loved it.

Margaret Rumsey

* * *

A powerful play about race relations entitled "I Have Spoken to My Children" has been written by Darius Leander Swann for Friendship Press. It would be suitable for a women's, young people's or church group wishing to present a serious drama on the problem. The main characters are a southern Negro family. The strong Christian character of the mother makes real the new southern Negro spirit as it is found in Montgomery and Tallahassee. A verse chorus adds to the drama and the poetry of the one-act play. Copies of the play are available in sets of ten for $1.25. For a complete Friendship Press Drama Catalog, write Friendship Press, 257 Fourth Avenue, New York 10, New York.

* * *

The Upper Room has published a pocket prayer book especially for youth. The compilers, Harold and Dorothy Ewing, have selected old and new prayers that will speak to a number of the needs of youth. Among the authors used are Rufus Jones, Douglas Steere and John Greenleaf Whittier. "Youth at Prayer" is available at $.75 a copy or at a lower price in quantity.

ADVANCE TOWARD GOOD

By your own will advance
Toward good, and leave behind
Those things that made your life
The poorer. You will find
Such action breeds more power
To move; it will suffice.

Trees that stand still in sleet
Gather the coats of ice.

Mabel Doyle

APPERCEPTION

Thou who inhabitest Eternity
Hast looked compassionately on such as we,
And sent Thy Son who humbly lived a day,
As mortals do, that we might know the way
To live. Extend Thy great compassion still;
Forgive us when we fail to know Thy will;
For Thou, alone, canst give us sight to see
The road that leads to Life eternally.

Mabel Doyle

ETERNALLY ENCIRCLED

O Father,
once a Child
found where the star-filled dome
swung over a cattle cave—
far to roam,
wrap our babes in blue linen,
feed them nibs of gold,
cradle them in velvet straw
at home.

O Father,
once a Child
found where the wooly lamb
huddled for safe keeping
with the ewe,
wrap our babes in lamb's wool,
feed them milk of love,
encircling them eternally
anew.

Elizabeth Mabel Bryan

Thoughts for Class Study

by John C. Harvey

February 2

Privileges of Church Membership

I Peter 2:0-10; II Corinthians 9:6-8; Galatians 6:1-5; Hebrews 4:14-16 and 10:23-25

Perhaps there are a few Friends who will react immediately to the suggestion in the verses from I Peter. They will say, "We have had enough of the 'chosen people' idea in the world's history. We do not like the attitude of 'God's chosen people' when we see it in others, so why spoil the Christian movement with a similar idea?"

It may help if we read it thus: "But you are chosen . . . that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light." In other words, we are chosen *for a task*, not for special honor or position. Of course, it is an honor to be chosen for such a wonderful responsibility.

The word "privileges" may not be exactly the right word to use in connection with this lesson. If we use the word too much in its usual sense, we are apt to encourage people to seek these privileges for their own sake. Whatever privilege is involved is a by-product of the acceptance of the responsibilities which are listed in the lesson. If we accept the responsibility of declaring the wonderful deeds of him who called us out of darkness into light, we soon discover that it is a precious privilege to be such a witness. Declaring these things by our words and deeds becomes a kind of responsibility that we carry with joy, and we count it a privilege to do so.

Twice in our lesson the supreme privilege of church membership is mentioned. In I Peter 2:10 and in Hebrews 4:16 we are reminded of the fact that we may receive mercy and grace to help in time of need. "Now you have received mercy" is one of the greatest privileges anyone could ever expect or hope for.

Some of the other "privileges" listed do not seem at first glance to be privileges. "Each man will have to bear his own load" and "Bear one another's burdens," seem more like heavy responsibilities than privileges. But that is the whole point of the lesson—to be asked to bear burdens for Christ is a great privilege! And so it is with giving. As we give abundantly, "God is able to provide you with every blessing in abundance." He does this so that we may have the privilege and the joy of providing "in abundance for *every good work*."

Happy are the persons who have discovered that there is greatest joy in being a giver—a contributor rather than a dead weight upon our fellows. And then to go on to discover "how to stir up one another to love and good works" is such a stimulating privilege that we would not miss it for anything. What a priivlege it is to bear responsibility in the church!

Questions: Why do we hesitate to ask people to assume responsibility in the church? Are we ourselves really convinced that it is a privilege to bear responsibility in the church? Do you ever deny people the joy of giving? Are money-making schemes sometimes an escape from facing the question, "What shall I give?"

February 9

The Church Teaches the Word

I Timothy 4:6-16; II Timothy 2:1-2 and 3:10-17

One may not agree with all trends in Christian education in recent years, but surely the one which tends to make Christian teaching a function of the whole church rather than just of the Sunday School, is one with which we can all agree. It is the *Church* which teaches the Word of God. And so we have formed our Christian Education committees as a vital part of the Monthly Meeting instead of being a separate organization. This is especially appropriate since we remember how closely preaching and teaching were related in the person of Jesus.

On the other side, we find that Christian educators sometimes in recent years have minimized the content of our teaching as they have stressed the techniques. Perhaps none have gone so far as to say, "Techniques are the Holy Spirit of the twentieth century," but the emphasis has been a bit one-sided. We *do* need to learn a great deal about *how* to teach children and young people and adults, but we need also to learn *what* to teach. Too long we have assumed that we knew what to teach, and that it was just a matter of learning how to get it across. Now we find adults more and more freely confessing that they themselves do not know what they believe.

Discovering what to teach is more than a matter of transferring something from the pages of the Bible through the pages of the quarterly and into the ears of the waiting students. Unless the teacher can find the vital meaning of the experience behind the words of ancient Scripture, the words will be powerless. Now this is not entirely true, for the Spirit can take the words of Scripture and apply them effectively to a person's life without the efforts of a human teacher at all; but in most instances, the Word is not transmitted in such fashion. God has seen fit to make his Word live in the hearts of men by the contagion of the warmth of human experience. Otherwise, there is not much reason for teaching the Word, and we are commanded to teach it.

We are working for the continuing acceptance of the Word of God as the ruling factor in human affairs. All of the powers of God-given human intelligence and reason should be used in this effort. Ignorance may attract some people for a short time, but in the long run, truth will win, and truth is reasonable. Religion that is not intellectually respectable will not be emotionally satisfying for very long. "Thou shalt love the Lord thy God with all thy *mind*" is part of God's commandment for us. Of course we shall make mistakes in our reasoning, but we need not assume that reasoning itself is a mistake.

It is important to teach the Word of God, and not just the opinions of men. At the same time we need to hold our convictions with a certain tenderness, for we are often on the borderline between our opinions and the Word of God.

Questions: What is the difference between teaching and preaching, and which did Jesus do more often? Are there ways in which our teaching today in the church should be different from that of a generation ago?

Lesson based on "International Sunday School Lesson: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life — Far and Near

Quakers in Norway have informed the Norwegian parliament and the government of their concern about the fact that Norway has accepted the offer to receive guided missiles as a means of strengthening its military defenses. Friends pointed out that to describe guided missiles as "defensive weapons" was stretching the term "defensive" further than was reasonable and good.

* * *

The parsonage belonging to the Liberty Friends Meeting in Iowa has been moved from a location four miles from the meeting to a half acre of land just west of the meetinghouse grounds. The house will be equipped with a full basement and given extensive repairs. Members of the meeting have aided in the project. Lester Figgins is now pastor of Liberty. Center Friends Meeting in Bridgeport, Indiana has been given a tract of land by Carrie and Earnest Lamb. The Meeting hopes to build its first parsonage on the land.

* * *

David S. Richie, secretary of the Philadelphia Yearly Meeting Social Order Committee and pioneer Quaker organizer of work camps left in late November for a two months visit in India at the invitation of UNESCO. He will counsel with Indian work camp leaders on weekend work camps and will participate in leadership training camps and in an international conference of work camp organizers. He hopes to visit work camp leaders in Karachi, Hong Kong and Tokyo on his way home.

* * *

Whittier College's program of "integrated courses" was the subject of an article recently in the Christian Science Monitor entitled "Whittier Protests with Exciting Program." Each of Whittier's nearly 2,000 students takes a full program of study in social science, physical and natural science, basic communications and fine arts in the freshman and sophomore years. The 36 units of the integrated courses are taught in lecture classes and in small discussion groups conducted by student coaches. The program is described as a protest against specialization in education.

* * *

The South Suburban Friends Group (near Chicago, Illinois) has planted a tree on the grounds of the Park Forest nursery school, where it has been meeting, in memory of Karl P. Schmidt, curator emeritus of zoology at the Chicago Natural History Museum. Dr. Schmidt died September 27 from the bite of a South African snake he had been asked to identify. He and his wife had helped establish the Quaker group in 1954. The tree commemorates his "lifelong devotion to the study of nature and his interest in the education and welfare of children."

* * *

In the area of social concerns, several Friends have been in the news recently. Ruth T. Whittlesey of Grass Valley, California, testified to the California Alcohol Beverage Control Board, objecting to a wine license for a Grass Valley Store. Her objection was sustained. She is President of the Placer-Nevada W.C.T.U. and State Director of International Relations and thus spoke twice at the fall State W.C.T.U. convention. Several Friends were active in the Big No compaign against a Bingo Amendment in New York State, which a number of church people felt involved a dangerous increase in the power of legalized gambling.

* * *

Philip and Susie Frazier, former Friends workers at Hominy, Oklahoma, and well known among Friends at large, are now at work among Indians in the Dakotas. They have the care of six Congregational Churches on Standing Rock Reservation, and a recent letter tells of classes in Religious Education in three Indian Day Schools and two groups of High School youngsters meeting every week, one at Fort Yates and the other in their home at McLaughlin, South Dakota. Susie Frazier is a member of the Sac and Fox tribe; Philip is a Sioux; and both have been active in Indian affairs. They report that they take the American Friend and keep up with their Friends in this way.

* * *

Pendle Hill, the Quaker study center at Wallingford, Pennsylvania, just outside Philadelphia, is beginning a building program to provide more space for students and participants in conferences. A new dormitory to be built near the present "Barn" dormitory will provide 24 single rooms for students. A resident community of 60 to 70 persons makes up the main Pendle Hill group. Last year 291 other sojourners came for shorter periods of study and fellowship. Half of the $100,000 needed by Pendle Hill for its building program has been given it from the Anna H. and Elizabeth M. Chace Fund of Philadelphia Yearly Meeting; the $50,000 needed will come, it is hoped, from Pendle Hill's supporters and friends.

* * *

The second Conference for Diplomats in Asia was held in Ceylon from December 4 to 14, with Paul B. Johnson as Director. The purpose of the Conference is to provide opportunity for informal and unofficial exchange of views on world affairs among members of the diplomatic profession from many countries in the interests of promoting better understanding between nations. Another program of the American Friends Service Committee in Asia which has as its purpose the promotion of understanding is the Southeast Asia Seminar Program. Murray Thomson, a member of the Church of Canada who has been a UNESCO Fellow in Thailand, has recently been appointed Associate Director in India for the Seminar Program.

* * *

Galia S. Bodde, a Friend from Philadelphia who was born in pre-revolutionary Russia, will be the leader of a tour of the Soviet Union in the summer of 1958. The travel and program arrangements of the tour will be made by Horizons Unlimited, Inc., which the Rev. William M. Hammond, Secretary of the Baptist Peace Fellowship, directs. The thirty day tour, which will begin July 6, will include Moscow, Stalingrad, a trip down the Volga-Don Canal, Rostov, Sochi, Yalta, Kharkov, Kiev and Leningrad. Emphasis will be on "human contacts," Galia Bodde writes. Before joining the Society of Friends she was a member of the Russian Orthodox Church, and is interested in the condition of the church now in Russia. About fifteen people will go on the tour. The cost will be $1,525 each. Interested Friends should write Mrs. Derk Bodde, 29 West Phil-Ellena St., Philadelphia 19, Pennsylvania.

* * *

Plans for the coming Friends Conference on Disarmament, to be held March 13 to 16 at Camp Miami, Germantown, Ohio, are going ahead, and Yearly Meetings have been asked to appoint Friends who can be of assistance in planning the technique of Friend's contribution to world peace through disarmament.

Leadership expected to be present at the Conference on Disarmament includes Samuel Levering, Sydney Bailey, Kenneth Boulding, Raymond Wilson, Stuart Innerst, Wilmer Cooper, Laurence Strong, Edward Snyder, Emile Benoit, Norman

COMING EVENTS

MARCH 13-16—Friends Conference on Disarmament, Camp Miami, Germantown, Ohio.

Whitney, George Hardin, Miriam Levering, Shephen Cary, Warren Griffith, Ben Seaver, William Edgerton and Lyle Tatum.

A special issue of The American Friend devoted to Friends concerns on disarmament will appear in February. For further information on the conference, write Milton Hadley, 101 Quaker Hill Drive, Richmond, Indiana.

* * *

Meetings of Young Friends on a regional basis continue in Western Yearly Meeting, with a group of 120 young people representing Carmel and Westfield and West Grove Quarterly Meetings gathering at Gray Meeting (Indiana) in December. These inter-Meeting youth gatherings were begun in 1956. Regional Young Friends groups had met in the past, but in recent years the interest had deceased. Over the past year and a half vigorous regional groups have been active in four areas: Russiaville, where a group has been active through the years; Bloomingdale and Vermilion Quarterly Meetings; Carmel, Westfield and West Grove Quarterly Meetings; and the Plainfield—Indianapolis area. A recent meeting of the Plainfield-Indianapolis group was held at Danville with Ruth Wean speaking on her two years' experience with the American Friends service Committee in Korea and Hong Kong and Lawrence Peery speaking on "Service with a Purpose." Catherine Cain is Youth Secretary for Western Yearly Meeting.

* * *

The Free Library of Philadelphia has acquired a Bible inscribed by William Penn in 1705 for presentation to his son, John, then 5 years old. The Bible was given by Penn to the only one of his 13 children born in the new world. The Friends Historical Library of Swarthmore College has just acquired one of the broadsides written and printed by George Fox in 1682 in which he gave advice "to all planters, and such who are transporting themselves into foreign plantations in America." The broadside was printed soon after William Penn landed in Chester, Pennsylvania, and was aimed at those planning to make the trip across the Atlantic to the new land. George Fox advised those going to "keep your own plantations in your hearts, with the spirit and power of God, that your own vines and lilies be not hurt," and also "where you do outwardly live and settle, invite all the Indians, and their kinds, and have meetings with them, or they with you. . "

Friendly Fellowship

XENIA, OHIO — Xenia Meeting in Wilmington Yearly Meeting has recently experienced a spiritual uplift and enlarged vision of our stewardship rseponsibilities in the Kingdom of God as part of the results of a Stewardship Campaign conducted by Carr and Associates of North Manchester, Indiana, November 4-20. Committees were appointed and captains with teams were chosen who met at the church each night for teaching and instruction. Six leaders were chosen among the women, each to gather a group daily except Saturday and Sunday for praise in private homes during the entire campaign. Total attendance was 172 and much was gained spiritually by those attending. A Loyalty Supper held at a local restaurant was attended by 159 members and friends. A lively program of singing and talks was enjoyed, closing with a service of dedication and personal commitment for the five captains and their teams as they visited every home in the days following. A Victory Supper was held on November 20 at the church. The goal of $485 per week for a building fund was oversubscribed, and at last report $541.60 per week had been reached.

Recent Sunday evening meetings at Xenia have featured Wilbur and Lois Kamp and Atwell and Ruth Shearer describing incidents and scenes on their trip to Mexico accompanied by slides; a temperance film, "Out of the Night," with the meeting in charge of Young Friends and two contestants, Debbie Harner and Karen Gegner, repeating their Silver Medal Contest orations; a hymn sing followed by Dr. Harold and Marian Tharp presenting sound motion pictures on their recent trip to Laborador, the girlhood home of Marian Tharp; and a commemoration on November 24 of John Greenleaf Whittier's birth, with a song service and a talk on the life of the poet by Ralph Thornburg, who also quoted from memory many of Whittier's poems.

De Ella Newlin

* * *

AMBOY, INDIANA — Louise Hoke, a retired schoolteacher who spent six months recently in Europe, shared some of the many colored slides she had taken there at a recent Family Night meeting at Amboy Friends Meeting. She had spent some time in 1928 working in a hospital in France under the sponsorship of the American Friends Service Committee and among the pictures she showed were some of this hospital where she had worked. Other scenes were in France, Poland, West Germany, England, along the Mediterranean coast and in Holland.

Other recent meetings at Amboy have included a dinner meeting for fifty members, former members and guests in observance of the organization of the Try-Us-Class; and a Quaker Men's Meeting at which Lowell Kester, minister at White's Institute, spoke of the work that is being done at White's for the boys and girls.

Marie Lamb

Photo by James Furbay

Anniversary Dinners for the Friends World Committee for Consultation, which was founded twenty years ago as the only world-wide, all-inclusive Quaker organization, have been held this fall and winter in most of the Yearly Meeting areas in the United States. Clarence E. Pickett, Honorary Secretary of the American Friends Service Committee, recently returned from a world tour, has been speaking at many of the dinner meetings. Sumner A. Mills, Clerk of the Five Years Meeting and a companion of Clarence Pickett on the tour, has spoken at others. Shown at the Friends World Committee Anniversary Dinner held December 12 at First Friends in Indianapolis are, left to right, Evelyn and Marcus Kendall of Carmel, Indiana; Clarence Pickett; Morris Mills, chairman of the representatives from Western Yearly Meeting to the World Committee.

MINNEAPOLIS, MINNESOTA — From Oct. 11 to 13 Minneapolis Friends Meeting was host to the semi-annual meeting of the Friends World Committee. On this occasion a twentieth anniversary dinner for the World Committee was held, and $500 was raised for the work of this organization. One hundred and fifty persons were present to hear Clarence Pickett speak on his recent trip around the world.

On November 10 our annual "All Friends Day" was observed. All members and friends of the Friends were invited to share in this special day. Following the meeting for worship a fellowship coffee hour was held in the Meetinghouse social rooms.

Minneapolis Meeting was one of four sponsoring organizations of a Workshop on Peace Education held at Lake Harriet Methodist Church on November 12. Many denominational leaders were in attendance from throughout the state. E. Raymond Wilson and Cecil Hinshaw shared important leadership roles. Our Meeting has also taken an active interest in the United Committee on Indian Work under the Minnesota Council of Churches, the Joint Committee for Equal Opportunities, and the Koinonia Community at Americus, Georgia.

Plans are now being made for our annual "Quaker Lecture Series" which will be held on February 9 and 16, 1958. Russell E. Rees and D. Elton Trueblood will be the guest speakers.

Our Church School Superintendent, Ella Farnell, and family have recently returned from a two month tour of England. One of our membrs is contemplating a trip to Kenya Colony next summer. John Parker, curator for the James Ford Bell Library on the campus of the University of Minnesota and also a member has returned from a trip to Europe which included a visit in Poland. Another one of our families, Matt and Mary Thomson and their children, have recently returned from two years of service with the American Friends Service Committee in India. Matt Thomson has been appointed Secretary of the Dayton A.F.S.C. office.

On January 6, Samuel Emerick, Director of the Yokefellow Institute in Richmond, Indiana, was guest speaker of the Minneapjolis Ministerial Association. Richard Newby, minister of the Minneapolis Meeting, had charge of the devotional period on this occasion.

A committee is at work on the project of remodeling of our Meetinghouse and an architect has been hired to submit tentative plans. During the fall the men of the Meeting painted the Meetinghouse and a new bulletin board was erected on our front lawn.

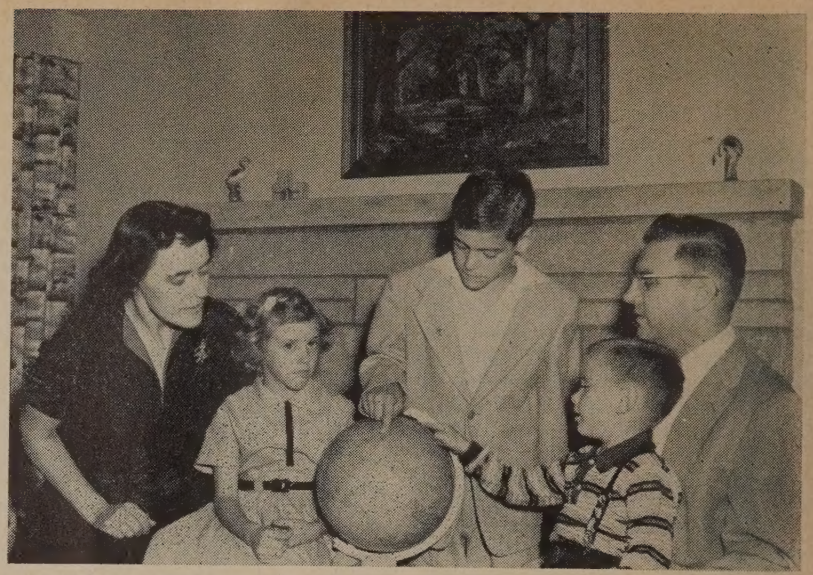
* * *

UPLAND, INDIANA — On September 1. 1957, B. Orville Fisher with his wife Cecil came to serve us in the capacity of full-time pastor. This is a new venture for Upland and it is with faith in the future that the effort is made. The following activities indicate the encouragement the Meeting is experiencing as a result of this new arrangement.

The steps and walk at the parsonage have been replaced along with landscaping. Work has been started on the lot back of the Meetinghouse, the goal being a parking lot and a lawn with an out-door furnace.

The month of December was alive with many activities. On December 2 at a joint meeting of the Christian Education Committee and Bible School workers, the pastor presented the names of 70 persons as prospects for attendance and possible membership. On December 9 our young people entertained the Fairmount Quarterly Meeting Youth Fellowship. On December 12 the Ladies' Auxiliary gave a supper for the Young Married People's group. On December 13 the Volunteers class held a party at the church at which a proposal to hold regular bi-monthly meetings was approved and a number of projects for improving church facilities were considered. A Christmas program was presented on the evening of December 22 by the junior department of the Bible School and revival services began on December 27, with our pastor doing the evangelistic preaching.

Doris Porter



Harold and Evelyn Smuck, with their three children, Norman, Amelia and Vernon, have been settling into the life of the Friends Mission in Ramallah, Jordan, since their arrival six weeks ago. Harold Smuck is serving as principal of the Friends Boys School, where 214 boys are enrolled. Evelyn Smuck serves as school nurse and has been dealing with a mild flu epidemic. Harold Smuck spoke at a recent Meeting for Worship at the Ramallah Friends Meeting. He served as pastor of the Valley Mills Friends Meeting near Indianapolis, Indiana, before accepting service at Ramallah.

Other Mission personnel at Ramallah includes Annice Carter, serving as principal of the Friends Girls School during the furlough of Anna Langston, and Lois Snyder, teacher and bookkeeper.

Quaker Leadership Grants

The Friends World Committee is now receiving applications for the 1958 Quaker Leadership Grants. The purpose of the Grants is to develop deep roots for the tasks which lie ahead. They are designed to give training and fresh stimulus to members of local Friends Meetings who have already shown interest and ability in some of the Society's organized activities. The Committee is interested especially in persons who plan religious study at Woodbroke or Pendle Hill, or who wish to pursue the Master's degree program in Quaker History at Swarthmore College. Special opportunities are offered to six to ten people annually to familiarize themselves with Quaker thought and activities by means of a six weeks summer program. Next summer this will include attendance at the Friends General Conference at Cape May, N. J., Pendle Hill Summer School, a visit to the United Nations, to Washington D. C. and to the Five Years Meeting offices in Richmond, Indiana.

All applications for the current year must be in hand by April 1. For detailed information and application forms address Friends World Committee, 20 South 12th Street, Philadelphia 7, Penna., or the Midwest Office, Friends World Committee, Wilmington College, Wilmington, Ohio.

BIRTHS

ADAE—To Frank R. and Betty Lou Parker Adae of Signal Mountain, Tennessee, a daughter, Rebecca Jane, on December 8, 1957.

ARMOUR—To William and Helen Armour of Unadilla, New York, a daughter, Jayne Katherine, on December 6, 1957.

BRINEY—To Peter and JoAnne Fierke Briney of Kokomo, Indiana, a daughter, Jon Caryl, on December 7, 1957.

BYRD—To Charles and Ruth Byrd of Carthage, Indiana, a daughter, Loraina Ann, on November 16, 1957.

GOLD—To Frank and Betty Gold of Carthage, Indiana ,a son, Robert Leonard, on December 12, 1957.

HOLLINSWORTH—To Melvin and Phyllis Haines Hollingsworth of New Burlington, Ohio, a son, Roger Lee, on October 12, 1957.

HUMBERT—To Russell Jr. and Helen Humbert of Kokomo, Indiana, a son, Todd Michael, on December 3, 1957.

MARIS—To Glenn and Martha Maris of Kokomo, Indiana, a daughter, Lynn Camille, on November 17, 1957

SMITH — To James and Evelyn Catt Smith of Springfield, Ohio, a son, Jeffrey David, on November 14, 1957.

DEATHS

DOAN—Leona Bond Doan, on November 28, 1957, at a nursing home in Richmond, Indiana. She was born January 28, 1874 at Webster, Indiana, the daughter of Mahlon and E. Ellen Bond. She was married to Zeno H. Doan on December 24, 1899, at Muncie, Indiana. Together they were dedicated workers in the Society of Friends serving pastorates in the following locations: Knightstown, Muncie, Marion, Danville and Sheridan in Indiana; Marshalltown, New Providence and Lynnville in Iowa. She was a charter member of Evanston Meeting of Friends in Evanston, Illinois. Services were held at Fountain City, Indiana, with Homer Coppock in charge. Surviving are a son, Kenneth B. Doan of Park Ridge, Illinois, and one brother, Leslie Bond, of Fountain City, Indiana.

GRAWOLS—Eloise Henley Grawols, on November 13, 1957, at Evanston, Illinois. She was born April 15, 1893 at Carthage, Indiana, the daughter of John C. and Martha Dickey Henley. She grew up in Indianapolis, attended Earlham College and was married to Glen L. Grawols in 1921. Coming to Chicago early in their married life they settled in Evanston, where they were active in community and meeting affairs for thirty-two years. Eloise Grawols was a charter member of the Evanston Friends Meeting, a leading spirit in its founding, and a continuous influence in its organization and developing life. She was active in many good works both in the Meeting and outside, being especially interested in Earlham College and the American Friends Service Committee. Surviving are her husband, her twin sister Margaret Noel of Shelby, N. C.; two daughters, Martha Ellen Kanwit of Poughkeepsie, N. Y., and Marian Roberts of Philadelphia, Penna.; a foster daughter, Helen Hawkins of Carmel, Indiana; and nine grandchildren. A memorial service was held in the Evanston Friends Meetinghouse after the manner of Friends.

HUMBERT—Emma Z. Humbert, on Dec. 1, 1957, at Kokomo, Indiana, aged seventy-seven. She was born April 24, 1880, in Green County, Tennessee, the daughter of Lewis and Mary Maltsberger Tedlock. On December 10, 1901 she was married to James Humbert in Greenville, Tennessee. She was a member of the Union Street Friends Church. Surviving are a daughter, Maude; a son, Russell of Kokomo; two brothers, Nelson Tedlock of Kokomo and William Tedlock of Frankfort. Funeral services were held with Norman Young officiating. Burial was in the Russiaville Cemetery.

TAYLOR—C. Marshall Taylor, on November 11, 1957, in Montclair, New Jersey, aged seventy-three. He was a leading Whittier scholar and encouraged greater appreciation for Whittier's works and ideas. He was a member and founder of Montclair Meeting. Surviving is his wife, Jane Bentley Taylor. A memorial meeting was held at Montclair Meetinghouse.

WINKLER—Bessie M. Winkler, on Dec. 1, 1957, at Kokomo, Indiana, aged seventy-seven. She was born October 18, 1880, in Indian Territory near Ft. Sill, Oklahoma, the daughter of Mr. and Mrs. Sylvester Callender. Her marriage to Bert V. Winkler took place November 28, 1899. He died on November 16, 1956. A daughter, their only child, died in infancy. She was a member of Union Street Friends Meeting in Kokomo. Surviving is an adopted daughter, Mary Elizabeth Murray of Kokomo, two granddaughters and a grandson. Funeral services were held with Norman Young officiating. Burial was in Crown Point Cemetery.

Trial subscription to The American Friend: five months for $1.00. Write to The American Friend, 101 Quaker Hill Drive, Richmond, Indiana.

Quaker Hill Residence

Available for overnight tourists, retreats, conferences, special luncheons and dinners: write Cornelia Bond, Hostess, Quaker Hill, Richmond, Indiana.

For Sale

The Joseph A. Peters farm of 240 acres near Friendsville, Tennessee. Sixty acres of woodland, consisting of ash, oak, hickory and red cedar, much of it young timber. No running water, but has one good well and others are possible. Has been neglected recently, but is basically good productive soil. An opportunity for a Friends family to live and work in a long-established community of Friends. $100.00 per acre. Write or call: T. Herman Brown, 118½ N. Broadway, Maryville, Tennessee.

Wanted

Responsibile party to take over low monthly payments on a spinet piano. Can be seen locally. Write Credit Manager, P.O. Box 11, Shelbyville, Indiana.

MEXICO CITY FRIENDS CENTER
Pleasant reasonable accommodations. Reservations, Casa de los Amigos, Ignacio Mariscal 132, Mexico 1, D.F. Friends Meeting, Sundays at 11 A.M.

CAREERS FOR THE TAKING!

Founded over 92 years ago by members of the Society of Friends, Provident Mutual continues to offer rewarding careers in a "service" business - both in the Home Office and in selling. Selling for Provident Mutual means adequate training, a business of your own and no limit on earnings. For further information write Lewis C. Sprague, Vice President & Manager of Agencies, Box 7378, Philadelphia 1, Pa.

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Applications for 1958-59 are now being processed. Special consideration for children of Friends will be given if applications are filed by February 1st.

RICHARD H. MCFEELY, *Principal*

Address inquiries to:
ADELBERT MASON, *Director of Admissions*
Box 351, George School, Bucks County, Penn.

LOCAL MEETING DIRECTORY

ARIZONA

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church. 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitler, minister. 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry.)

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45. Worship 11 and 7:30, C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone 5634.

Long Beach, California—First Friends Church. Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting. Wednesday 7:30 p.m. Jesse Drinnen, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets. Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70716.

Pasadena, California — First Friends Church: 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Whittier, California — East Whittier Friends Church. 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 R. Ernest Lamb, Minister, 538 Floral Drive; Phone OXford 7-4550.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

COLORADO

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m., and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting) Sunday 10 a.m., Meeting for Worship and Study. Katherine Honold, Clerk, 4720 West 35th Ave.. Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut — Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane. West Hartford.

FLORIDA

Daytona Beach, Florida—Lounge room, Congregational Church. Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVergreen 9-4345.

Orlando-Winter Park, Florida—Worship 11 a.m. Sunday, Meetinghouse—Marks & Broadway Sts.

St. Petersburg, Florida—Friends Meeting. 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois — Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western; Phone CEdarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends, Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 A.M., joins meeting for fifteen minutes.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—Meeting for Workshop m., Study and Discussion, 10:00 a.m., in the Indiana School of Religion Building, Union and Seventh Streets. Hazel Smith, Clerk, 1600 East Hillside Drive, Phone 9688.

Evansville, Indiana — Unprogrammed meeting for worship, First-days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-5171, after 6:00 p.m., G. R. 6-7776. All Friends welcome.

Indianapolis, Indiana — First Friends Church, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship. Errol T. Elliott, Minister. Ruth Day, Minister of Christian Education. Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Allen Reynolds, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30. Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets. Sunday School—9:30 a.m. Morning Worship—10:45 a.m. Jr. Hi Young Friends Sunday 5:00 p.m. Sr. Hi Young Friends Sunday 7:00 p.m. Mid-Week Meeting Wednesday 7:30 p.m. Meetings for College Friends. Rosemary Holloway, Church Secretary, Phone AT-85680.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

KANSAS

Wichita, Kansas — University Friends Church, University Avenue at Glenn. Bible School, 9:45 a.m., Meetings for Worship, 11:00 a.m. and 7:00 p.m. Youth Groups, 6:00 p.m. and 8:00 p.m. Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Roberta E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWinbrook 5-7110.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 a.m. Telephone TR-6-6883.

New Bedford, Massachusetts — Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Coney, Minister. 29 Tremont St., WY6-4041.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw. Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan — Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4036.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

St. Louis, Missouri — Unprogrammed. 2539 Rockford Road, Rockhill, Missouri (suburban St. Louis), First-day meeting, 10:30 a.m. Monthly Meeting for business, second First-day following pot luck at noon. Clerk, Albert Ley, Wydown 3-4618.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Brooklyn, New York—Lafayette Avenue Meeting. Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.: Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City from May through September 29 each Sunday at 11:00 a.m.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York, Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York — United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road, Clerk: Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Greensboro, North Carolina — First Friends Meeting, 2100 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30; Robert M. Jones, Minister.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

OHIO

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.) Office phone: UN 1-0739. Unified Meeting for Worship and First-day school 10:00 a.m. June 16 through September 1, inclusive. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave. Phone MU 1-6528.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue. in Hilltop area, west part of city. Bible School. 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. **Leonard Wines, Pastor. All Friends welcome.**

Toledo, Ohio — Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

OREGON

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

Portland, Oregon—First Friends Church, S. E. 35th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BElmont 4-3107.

PENNSYLVANIA

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 234 Jones. JA 5-5705.

TEXAS

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave., Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

WASHINGTON

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship. First-days at 11 a.m. First-day School at 10:30.

CANADA

Montreal, Quebec, Canada—Meeting for worship every first day. 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

HAWAII

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

PUERTO RICO

San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in Rio Piedras. Visitors call 3-3044.